As mechanisms validating this success of Fathers rights

against clan rights there existed two rules: he who bestowed the name had the right to dispose in marriage; and all names given by a woman's previous husband were cancelled by his death and a new set of names given to all her children by her new husband. Strictly and universally enforced, such rules would put *all* control over the marriages of *all* women, of every age, in the hands of their mother's husbands—that is, men from outside the clan of the women being disposed of, in other words, fathers in the Tiwi sense. But the Tiwi system failed to achieve such a result though their rules are pointed toward it. They achieved something close to it as far as infant or even young girls were concerned, since the fellow clansmen of such girls were either (as brothers) too young and unimportant to have any power to resist this alien control over their sisters' hands, or (as mothers' brothers and hence older men) too involved and absorbed in their own activities *as fathers* to take any position asserting clan rights as against fathers' rights. To be successful in tribal life, an ambitious young Tiwi male was best advised to forget his mother and his sisters' daughters (all members of his clan) and concentrate on getting wives for himself. Only by getting wives could he have daughters, and only by having daughters could he build alliances and obtain influence, power, and more wives. To get wives for himself, he could not use his mother or his sisters or his sisters' daughters, since their disposal was in the hands of the men who had named them—that is, their fathers. But there came a time in the life of an older man when his mother was old, and *her* mother was dead, and therefore the rights of the last man to name his mother had lapsed. And a similar situation would arise in the case of his sisters when their mother's last husband died. By this age, a man so situated was likely to be powerful enough and skilled enough in the rules of the game to exert some control over the late remarriages of his elderly sisters and even of his mother, were she still alive. Whenever this occurred, although the resulting situation might have the superficial appearance of clan solidarity—with sons, mothers, brothers, and sisters all acting and planning together as a partnership—such a surface appearance was illusory. The motivations involved in it were scarcely altruistic desires on the part of the brothers to look after their mothers and elderly sisters, but rather efforts by the brothers to use to advantage, in their intricate political schemes, some women of their own clan (their mothers and elderly sisters). Earlier in life these men had been prevented from such manipulation by the control over those women exercised by nonclansmen (their husbands or fathers) through the naming rules. Put another way, we might say that Tiwi men as a group had acquiesced to the system wherein "the father" had control over all marriages of his "daughters," because every Tiwi man hoped to be a "father" himself; but having acquiesced, every Tiwi male tried to beat the system, especially as he became older and more influential, by intriguing in the remarriages of his mother and elderly sisters—matters in which, according to the strict letter of the law, he had no right to interfere, since bestowal rights resided with the "father" or "fathers" of these women. One factor which greatly contributed to the setting aside of the rights involved in the naming system was the fact that since, on the whole, old men married young women

1: Hart & Pilling E-5 (1928-1954) 1960
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and young men married old women, in many cases the nominal "father" of an elderly woman was very much younger and less influential than were her brothers, or her sons by an earlier husband. The brothers and/or sons, therefore, were able to override the wishes of their sisters' nominal father since the seniority system was on their side in such contests, even though the renaming rules were not.

Although it was very rare indeed for any Tiwi male to have a resident young wife until he was nearly forty, long before that age he was likely to acquire an ancient widow or two. In at least ninety out of every hundred cases a man's first resident wife was a widow very much older than himself. According to a complete genealogical census carried out in 1928-29, nearly every man in the tribe in the age group from thirty-two to thirty-seven was married to an elderly widow. Many of them had two elderly widows and a few had three. But very few of them, and certainly not more than one out of five of them, had a resident *young* wife. About half of them had bestowed wives, but these were mostly toddling infants who would not come into residence with them for another ten years or more. Even for the most promising and rapidly rising young man, the first young bestowed wife was not likely to arrive until several years after his marriage to a widow.

To get a start in life as a household head and thus to get his foot on the first rung of the prestige ladder, a Tiwi man in his thirties had first of all to get himself married to an elderly widow, preferably one with married daughters. This was the beginning of his career as a responsible adult. The widow did several things for him. She became his food provider and housekeeper. She served as a link to ally him with her sons. As her husband, he acquired some rights in the future remarriages of her daughters when they became widowed. And she, as the first resident wife in his household, stood ready to be the teacher, trainer, and guardian of his young bestowed wives when they began to join him after they reached puberty.

Levirate, Sororate, and Cross-Cousin Marriage

We have emphasized infant bestowal and widow remarriage because it was the elaborate development of these two matrimonial mechanisms that brought about the unusual, perhaps unique, character of the Tiwi household. Other matrimonial mechanisms, more usual in preliterate societies, were also used by the Tiwi but always in combination with or as minor adjuncts to the two basic mechanisms. Thus, a man often remarried his dead brother's wives, or at least some of them, within the institution of widow remarriage. Such a practice is known to anthropologists as the levirate, and tribes are said "to have" the levirate or "not to have" it. The Tiwi, with their pluralistic approach to the whole area of marriage relationships, can hardly be said to fall into either category. To them, every widow had to remarry and among the many possible candidates for her, the brothers of the dead husband were recognized as having a reasonable, but far from automatic, claim. Whether the brothers

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jointly, or any one of them singly, were able to translate that claim into marriage depended on the other claims. Brotherhood in itself gave no exclusive right to widows, but of course a brother, being necessarily of the same clan and frequently of the same band as the deceased husband, was well in line to assert a claim to the widow if he could make the claim good. Cursory inspection of the genealogies reveals, however, a surprisingly small number of cases of men taking over the widows of their deceased brothers. At best it was a very minor factor in Tiwi marriage customs.

The parallel custom of the sororate—that is, of sisters being married to the same husband—was more common. It occurred both in connection with infant bestowal, by a father promising *all* his daughters by a particular wife to the same husband, or in connection with widow remarriage, whereby two or more full sisters, previously married to the same husband, passed together on his death to the same new husband. The sororate occurred more frequently in the first form than in the second, largely because, as already mentioned, widows had more say in their own marriages than baby girls had, but there was nothing obligatory nor required about it, as is shown by the frequent cases in which a father bestowed all his daughters by one wife on the same man but on the early death of that man rebestowed them *seriatim* on several different husbands. One got the impression, though no Tiwi ever made the point explicit, that within the Tiwi bestowal system the prevailing high rate of infantile and child mortality was an important factor in sustaining the sororate principle to the extent that it did exist. A father who bestowed upon a man the first daughter borne by a certain wife was almost obliged to bestow upon the same man the second daughter of the same wife if the first one died in infancy. Moreover, since most fathers bestowed their daughters with an eye to their own advantage, it was clearly desirable if he wanted to cement the goodwill of a prospective son-in-law, to promise him *all* the daughters produced by a certain wife, so that even though most of them died in infancy, at least one or two would be delivered in good condition at the age of puberty. The aim of bestowal was to win friends and influence people, and a bestowal of a child who died before she reached the son-in-law did a father little good. A shrewd father could avoid this risk by following the sororate principle; a stupid or feckless father who scattered his daughters widely could well end up with as many disappointed sons-in-law as friendly ones, as the infantile and child mortality took its heavy toll of his young daughters. In the genealogies, sororate marriages in some form occur much more frequently than levirate marriages, but nonetheless their incidence is such as to indicate that they were a relatively minor feature in Tiwi marriages and that their occurrence was most frequently due to careful fathers trying to insure sons-in-law against disappointment, and themselves against charges of nondelivery.

No account of marriage in any Australian tribe can go very far without raising the difficult matter of the kinship system, since all the accounts we have of mainland Australian tribes tell us that all marriages there took place within a rigid kinship framework which required everybody to marry somebody who was automatically his or her cross-cousin (for example, a man and a daughter

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of his mother's brother).[10] Enough has been said already to indicate that in Tiwi marriage nothing was automatic. Females were given in marriage by their fathers, or (to a lesser extent) by their brothers, or (to a still lesser extent) by their sons. But fathers died and were succeeded by the men their widows remarried, and these men renamed all the widow's children, and by renaming them established some rights to make marriage decisions for the females. Therefore, cross-cousin marriage in Tiwi was merely part of the total system of marriage and had to adjust itself to the rest of the system. In theory, fathers could only bestow their infant daughters on men who stood to them in the relation of sisters' sons. Conversely, every man who received a bestowed wife received her from a man who was technically his mother's brother and of course the girl's father. To this extent the Tiwi were a tribe who practiced cross-cousin marriage and their kinship system belonged to one of the commonest Australian types, that which Radcliffe-Brown called Type I, having investigated it among the mainland tribe called the Kariera.[11] But a kinship system of the Kariera type could not accommodate all the complexities that had been introduced into Tiwi life by the emphasis on infant bestowal and widow remarriage. In particular, the generations kept getting badly mixed up, as for instance in the very common case of old men bestowing their infant daughters on other old men of their own age group, and in return receiving as infant wives (or wards) daughters of those old men. With this happening constantly, it was difficult to maintain the kinship principle that recipients of wives were always sons of the donor's sister and donors were always brothers of the recipient's mother. Which was mother's brother and which was sister's son in the case of two old men busily swapping daughters was a problem that put a severe strain on a Kariera-type kinship system. And widow remarriage introduced further complexities. We have already mentioned the case of two young men, Antonio and Dominico, who through a judicious use of widow-remarriage had ended up married to each other's elderly mothers. This was no isolated case; many pairs of men of like age were married to each other's mothers. Who called whom "father" and who called whom "son" became an insoluble riddle in such cases.

To avoid further involvement in the labyrinthine complexities of Australian kinship organization, all that we need say here is that the Tiwi had unscrambled the potential confusion introduced into their kinship categories by inventing a few new terms which, superimposed upon their Kariera-type system, kept everything straight. In Kariera, and generally among all the mainland tribes, no kinship distinction was made between potential wife and actual wife or between potential "in-laws" and actual "in-laws." A Kariera male called all the girls who were eligible for marriage to him by the same term (*Nuba*, usually translated mother's brother's daughter); all the fathers of such girls

[10] The definitive work on Australian kinship systems is Radcliffe-Brown 1930-31, and there is a large technical literature on the subject. See also Elkin 1951; Berndt 1955 and 1957; Murdock 1949.

[11] See Radcliffe-Brown 1913.

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by the same term (*Kaga*, usually translated as mother's brother); and all the mothers of such girls by the same term (*Toa*, usually translated father's sister or mother's brother's wife). When he married one of these girls he still called her *Nuba*, he still called his wife's father *Kaga*, and still called his wife's mother *Toa*. But not in Tiwi. For them, all potential wives were, in theory, mothers' brothers' daughters and all potential wives' fathers were mothers' brothers. But when a man married any such girl, he immediately called her by a new and different kinship term which can only be translated as "wife," and corresponding new and separate terms were used for the actual wife's father, actual wife's mother, and even for the actual wife's father's sister. Thus marriage introduced for a Tiwi a new set of relatives with new kinship terms different from those he used toward his general run of cross-cousins, mother's brothers, father's sisters, and so on, and these "relatives by actual marriage" terms, being based on actual marriages rather than kinship categories, were capable of handling in a fairly orderly manner all the complexities introduced into Tiwi domestic life by such customs as old men exchanging infant daughters or young men marrying each other's mothers. We may sum it up briefly by saying that Tiwi marriages operated within a general framework of cross-cousin marriage kinship categories identical with the categories of the Kariera, but that females had become such important assets in power and prestige relationships among the senior men—marriage had become, so to speak, such a political affair—that a new set of kinship terms based on actual marriages had to be superimposed on the terms geared to cross-cousin marriage; in cases of conflict or anomaly or confusion in the cross-cousin terms, the terms based on actual marriages were controlling or took precedence. Which is only another way of saying that in theory all Tiwi marriages were rather idealistically approximated to marriages between cross-cousins, but in practice they departed quite far from such an ideal; so far, in fact, that extra kinship terms had been introduced to take care of the relationships created by such departures.

"Disputed" Wives

There is still one more category of wives to be mentioned, a category for which the Tiwi had no name in their own language but which in pidgin English they referred to as "stolen" wives. A few women so labeled were likely to turn up in the "list" of the wives of most big men, but analysis of the circumstances in each case makes it clear that "stolen" was an unsuitable label and that wives so designated were most often in a status that should be called either "disputed" or "shared." In legal terms they were wives in which there was or had been a divided interest. To explain fully the nature of these cases would carry us over into both the Tiwi legal and sexual systems, and here we are trying to confine our analysis to those aspects of marriage that have consequences for household organization. Since these disputed or shared wives had

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to at least reside in some household and had at least a nominal current husband at any given moment of time, all we need to note about them at this point is that in any listing of a man's wives we have to include "disputed" wives in addition to all the other categories of wives mentioned previously.

The Household: An Overview

In the discussion so far we have selected only those aspects of the Tiwi family complex that had close bearing on the nature of the household. These aspects can be briefly summarized as follows:

1. the high number of wives per husband that a successful man was likely to acquire if he lived long enough.

2. the two distinct mechanisms by which wives were acquired—infant bestowal and widow remarriage.

3. the operation of the bestowal system in such a way as to prevent even the most promising young man from achieving coresidence with a bestowed wife until he was at least nearly forty years old.

4. the tendency for success to lead to more success, whereby *some* astute men received into their households a number of young wives in rapid succession after the age of forty.

5. the tendency of younger men and of nonbetrothed younger men in particular to marry elderly widows while waiting for betrothed wives to grow up or, in the case of those with no bestowals in sight, to enable them to start a household of their own.

6. as a result of the integrated operation of all these customs, the strong tendency in Tiwi households for husbands to be very much older than their wives (as a result of infant bestowal) or very much younger than their wives (as a result of widow remarriage) or—what was commonest of all in the bigger households—some combination of both. Hence many a Tiwi husband had some wives much older than himself, including some already dead (but still counted), and some very much younger than himself, including some who were still babies in their mothers' wombs (with their sex still undetermined). All these dead wives, current wives, nominal wives, "disputed" wives, not-yet-joined-the-household wives, and not-yet-born wives were still counted in a husband's list, and the length of his list was a measure of his influence, power, and importance as a household head.

It is now perhaps clear why we chose to begin our account of Tiwi culture with some discussion of Tiwi marriage. Compulsory marriage for all females, carried out through the twin mechanisms of infant bestowal and widow remarriage, resulted in a very unusual type of household, in which old successful men had twenty wives each, while men under thirty had no wives at all and men under forty were married mostly to elderly crones. This unusual household structure was the focal point of Tiwi culture. It linked together in an explicable unity the kinship system, the food-gathering system, the political

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592 and prestige system, the totemic system, the seniority system, the sexual system, and the legal-moral-religious system of the tribe. Or perhaps all these should be labeled as subsystems under the household structure, the master system which unified them. We turn therefore to consider the Tiwi household as it affected the food-gathering and leisure-time activities of the people.

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Life in the Bush

Organization: Band and Household

THE PRECEDING CHAPTER should convey something of what a Tiwi band really was. The casual way in which people left one band and joined another shows that the band was in no sense a tight political or legal group. Old men preferred, on the whole, to bestow their daughters on men in other bands, but far from this indicating any tendency towards patrilocality, there was at the same time a strong tendency on the part of such selected sons-in-law, especially if they were young and mobile, to move into the band of the father-in-law, partly, at least, to ensure that the donor did not change his mind. Even the faint prospect of a wife was sufficient to cause young men to change bands, and change of band residence by senior men was not at all rare.

The emphasis on widow remarriage was another factor that influenced band residence and made the whole matter of band affiliation extremely fluid and arbitrary. For widow remarriage not only caused elderly women to move perhaps several times in their lifetimes, but also caused their younger sons to move with them. Such unmarried sons preferred home cooking and followed their elderly mothers outside the band if remarriage required the widows to move. Almost invariably the question "Why is So and So (a youth of 15-25) living in Turupi if he is really a Malauila?" evoked the response (obvious to a Tiwi) "Because his mother is there." Conversely, mothers often followed their sons, especially when the son began to acquire young wives who needed senior female supervision. Such mothers divided their time between the household of the son (or even several sons) and the household of the nominal husband, and if such part-time residence in two (or more) households involved part-time residence in two (or more) bands, the arrangement did not provoke any comment, nor was it thought to be in any way odd.

1: Hart & Pilling E-5 (1928-1954) 1960
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starvation level than was the case with many of the mainland tribes.[8] Even to talk about the Tiwi in near-starvation terms seems quite incongruous, for there was an abundance of native food available the whole year around and their only problem was to collect or catch it. We regard the development of their large multiple-wife household as essentially their own evolutionary solution to the problem of finding the most efficient unit of food production. Abundant food was there in the bush in its raw state; the most efficient way to extract it was by a work unit represented by such households as those of Ki-in-kumi, or Tu'untalumi, with the old remarried widows directing the young women and the hunting and fish spearing being done by the younger males.

Even the smallest households nearly always contained at least one old female veteran of the food quest who knew the bush like the palm of her hand and could wrestle some food out of the most inhospitable district. The only households that ever went hungry—and they only overnight or at worst for twenty-four hours or so—were the small households of only one or two wives, especially if both wives were young and inexperienced or young and flighty or both. Such households were uneconomic and were rare. On the other hand, the apparently absurd households such as those in which two young men shared their respective elderly mothers as wives, made good economic sense. Any attempt by two such young men to substitute two young wives or even four young wives for the two old ladies would have drastically reduced the standard of living of the household. When young wives arrived in Tiwi households they were not regarded as replacements for the old crones but joined as reinforcements and apprentices to the skilled workers—the veterans. The sexual aspects of marriage were necessarily subordinated to the housekeeping or food-production aspects, which is why in the previous section we spoke of every young man laying the foundation of his household by marrying an elderly widow usually long before there was any young wife in sight.

Since the bigger the household the more food it produced for its own consumption, there was a tendency for the smaller and therefore hungrier households to hang around the fringes of the bigger ones. Though every household was autonomous and could camp and collect food anywhere in the band territory in which it roamed, it was rare to find all the households in a band distributed evenly over the available territory. In Malau, Enquirio's household and that of Merapanui were usually to be found camped together, since the two men were full brothers and not in competition with each other. Also camped with or near them on any given occasion would be a few other small households. Such a combined group as this would, all told, amount to between forty and fifty people camping at the same spot and remaining together for weeks at a time. Under mainland conditions in most areas, a gathering of forty people for ten days at a time in the same locality was unheard of, except on

[8] As was pointed out earlier, the best-watered and most fertile areas of the mainland were the areas attractive to white settlement, and the tribes who inhabited such areas (for example, Victoria or coastal Queensland) were wiped out quickly. Most of the mainland tribes who survived long enough to be studied by modern anthropologists were tribes whose habitats were unfavorable both for native and for white occupation.

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special rare ceremonial occasions, because of the poverty of the food supply. The prevalence of such large camps among the Tiwi supports our general thesis that their native food supply was, for Australia, unusually plentiful, and that, in this sense, the Tiwi were a "rich" Australian tribe.

When camped together thus, the various households kept their distance, with the main fires and shelters of each separated by some twenty or thirty yards from the others, and during the day when everybody (except the old men) was out food collecting, the camps were almost deserted. When the food gatherers returned in twos and threes in the late afternoon, each household would cook and eat at its own fires as a unit, but if they wished, members of the smaller households, in which food returns for the day were probably smaller per capita than those of the bigger households, would "drop in during supper" upon the latter and supplement their own slender meal. Such hospitality was always extended on an individual basis; some member of the bigger household, usually a senior wife, would offer to one of the visitors a piece of meat or a dish of *kuroka* and if rebuked by her husband she would justify her act by mentioning her own kin relationship to the visitor, as if to stress that the kindness was her own individual gesture and did not commit the whole household to friendliness. Heads of large households were, however, generally very permissive if such handouts were made by senior females of their household to women or children of other households; it was handouts to adult male outsiders, especially young male outsiders, that were likely to provoke snarls or reprimands from the old man. This was in line with the general hostility of all old men to all young unmarried men that ran through all aspects of Tiwi culture.

After darkness fell, such a camp, with three or four households all resting within easy hearing distapce of each other, became highly animated with men visiting from fire to fire as the women, who were not encouraged to walk about after dark, gossiped around their own fires. Little productive work could be done after dark, though a few cooking chores and food-preparation activities were performed, and most people went to sleep early unless the shouted conversations from fire to fire earlier in the evening had started an argument. If an argument did arise, the participants might go on abusing each other at long range for hours, with many of the listeners becoming involved and the rest remaining awake to enjoy the row.

Such rows were almost invariably outgrowths of the constant suspicion with which older men regarded younger men. This suspicion was in turn part of the price the Tiwi had to pay for the efficient type of food-production unit that they had evolved. This production unit, to reach maximum economic efficiency, required the vast majority of all females to be concentrated in the households of a very small number of husbands; namely, the very oldest men. As a necessary correlate, men under twenty-eight had no wives at all and very few men under forty had any wife except elderly and physically very unattractive widows. The efficient economic organization thus obviously created a moral and social problem—the problem of how to keep the unmarried young men away from the young women. The old head of the household had a double role:

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he was at the same time the executive director of a work unit which he expected to work for him, and the husband of many of its members whom he expected to be faithful to him. The young wives were willing, under supervision, to meet his first expectation, but found it difficult, even under the strictest supervision, to meet the second. Successful supervision of the morals of young wives was easy to achieve at night because each camp was then gathered together and it was relatively easy for the husband and his senior wives to guard the young wives closely. But during the daytime matters were different. Then the young women of the household were widely scattered through the fairly dense bush and it was impossible for the old wives to watch them every minute of the day. And the young men of other households, or even of their own household, were hunting game in the same neighborhood. Encounters, whether by chance or by previous arrangement, were likely to occur and probably occurred with a high degree of frequency. We say "probably" because no anthropologist working with a tribe which has neither courts nor written records can ever know how often casual extramarital offenses take place. (There is even some difficulty in obtaining reliable statistics on such matters in our own society, as the attacks on the late Dr. Kinsey's statistics indicate.) We therefore make no statement about how common the act of adultery was in Tiwi culture, but we can say that, judging by the public accusations of adultery, its practice must have been widespread indeed. In any Tiwi camp comprising more than two households, few weeks went by without an outraged and angry old husband shouting accusations at one of the younger men sitting by another camp fire a few yards away. The young man accused would (usually) deny it; the old women of both households would enter the argument, the young man's mother protesting his innocence, the old man's elderly wives (who had of course been the informers) giving details of time and place and circumstance; the young man would produce, or try to produce, an alibi and appeal to a friend to bear him out; the old man would call the friend a liar and the youth's mother an old witch; the youth's mother would retaliate by shouting things she knew (but had never before revealed) about the private lives of everybody in the old man's household, including the old man himself when he was a young bachelor. A good time would be had by all, including the listening anthropologist, but nobody would get much sleep. Such nocturnal uproars, always starting with accusations hurled by an older husband against a younger man and always involving incidents that had allegedly occurred while the young wife was somehow left unchaperoned for a short period during her daytime wandering in search of food, were a commonplace of nightlife among the Tiwi; but no case was ever reported, observed, or hinted at in which even the most adventurous and enterprising bachelor had succeeded in seducing, or had even attempted to seduce, a young wife when she was back in camp after nightfall. The deeds were always done in the secrecy of the bush during the daytime; it was the recriminations and accusations that occurred in the public glare of the campfires at nighttime.

Sometimes these disputes or accusations went no further than the nocturnal shouting of charges. Often the young man accused the previous night

quietly slipped away to some other camp and was not seen the following morning. The matter might then die, depending largely on whether the old husband wanted to carry it further or was content to drop it. If the young man was still in camp the following day, the old man might insist on a duel then and there, but it would take place only if the camp were large, since Tiwi duels were essentially legal actions and as such needed a sizable audience for their correct staging. Disputes between men, of which old men accusing young men of seduction were by far the most common type, usually remained at the verbal level until a large body of spectators was available. Since such large concentrations of many households were necessary for the performance of the main collective ceremonials, it was at the time of these ceremonials that most verbal arguments were pushed by the aggrieved party to the action level.

During the dry season (April to November) when travel was easy, the only collective ceremonials sufficiently important to draw together a large number of households were those held for the funerals of big men. In the wet season (November to March) when the grass and bush were high and travel was difficult, the main collective phases of the male initiation ceremonies were held (see Chapter 4), and these brought together for a few weeks at a time large numbers of households. The funeral ceremonies for adults were always held some considerable time after the death and burial of the deceased. How long a period elapsed between the death and the funeral ceremonies depended on the expected size of the gathering, and this figure correlated; at least roughly, with the importance of the deceased. Here again the overriding consideration was food supply, since the chief mourners (that is, the deceased's closer relatives) had to feed everybody who came to the funeral while the ceremonies lasted, which might be almost a week. The more important the dead person the bigger the crowd at his funeral, and hence the greater the amount of time needed by the mourners to arrange the catering. As much as a year might elapse between the death and the time when the mourners felt that the funeral arrangements—especially the food supply, but also the ceremonial preparation —were sufficiently well in hand to permit them to set a date and send out invitations for the funeral ceremonies. Funerals, therefore, were not held at regular times but were individually scheduled at times fixed by the chief mourners. They were always held in the dry season, however (except those of young children, to which nobody came in any case), and therefore an old man who had a dispute to settle or a case to try publicly could always depend on a few big funerals being held in the not very distant future which would provide the large audience necessary to make the settlement of the dispute legal. During the wet season the *kolema* phases of the initiation ceremonial always drew a large attendance; the annual time of these was pretty definitely fixed by the ripening of the *kolema* yams.

Hence the verbal wrangles in the small scattered encampments at night, about seduction during the day, could have any one of three outcomes, depending largely upon the determination of the old man-accuser and the demeanor of the young man-accused. If by the following morning the young man had disappeared and showed no further interest in the old man's menage, the

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matter might end there. Or the old man might let matters rest until the time of the next big gathering of people at a funeral or at the *kolema* rituals, and then revive the issue under such public circumstances that the accused young man could not slip away unpunished. If he followed this second course, the old man went to the gathering covered from head to foot in white paint, the Tiwi uniform for anybody who came in anger and intended to pick a fight with somebody. The decision between these two lines of action lay, of course, with the old man, and while that decision was to some extent determined by how vindictive and revengeful he felt, nonetheless it was also influenced by how this dispute was related to all the other feuds, disputes, deals, marriage exchanges, and so forth, in which both parties were already involved. Like a good lawyer in our own culture, the old man had to consider, before he took the matter to court, who the young man was and who his friends and relatives were, and had to ask himself whether in seeking vengeance for the blow to his pride he might not be doing himself more political harm than the injury was worth.

In arriving at his decision, the old man was influenced to some extent also by another variable, the attitude of the young man. If the alleged offense occurred only once and the young man denied it and thereafter kept his distance, the accuser would probably let the matter drop. Offenders were very rarely caught *in flagrante*, and the evidence of seduction was almost always circumstantial or hearsay. In every case there was some element of doubt as to whether the right young male was being accused or whether the whole story had not been invented by some of the old wives out of sheer spite toward a young wife. The old man had to take such factors into consideration, not out of any abstract sense of justice, but because, naturally, he didn't like to be made a fool of, either by young men or his own spiteful old wives. But he was most suspicious and unbelieving of his own flighty young wives, and sometimes the accused young man was defiant and persistent in his attentions to the same young wife, or wives. In effect, such a young man was daring the old husband to do his worst. Such continued defiance of the seniority system could not be permitted; it became a case not of simple seduction but of subversive activity, since it was a threat to the whole social structure of the tribe, centered as that was around the marriage of old men to young women. When confronted by such action, a Tiwi elder said (as people of other cultures might), "What would happen if everybody did that? We'd have complete anarchy and free love." Hence an old husband, so defied, was almost duty bound not just to seek satisfaction for the private injury done to himself, but to defend the public weal by hauling the offender before the bar of public opinion and denouncing him before as large a crowd as possible, as a public enemy. If the situation became so flagrant that he could not wait until the next big funeral or the next *kolema* gathering, he began calling in surrounding camps or going himself, dressed in white paint, to summon them to assist him in meting out public justice to the violator of the system. When a sufficient number of upholders of the right (that is, senior heads of households) had been collected together, the usual one-sided duel (see below, Chapter 4) was

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The matter of men traveling to distant camps for ceremonials illuminates again, and from a new angle, the great value of elderly widows in the household. Tu'untalumi, during his visit to Malau in August, was able to split his household efficiently by taking a couple of old wives with him to supervise his young wives on the journey and leaving other old wives at home in Tangio to begin storing up food for the grass-burning project which he intended to stage on his return. It will be noticed in the account of his movements that he began issuing invitations to the grass burning on his way home from Malau, showing his confidence that the elderly wives he had left at home would have the preparations well in hand during his absence. A big man with a big household really needed three or four elderly widows because these enabled him to split his work force in various ways as his various political and social obligations required and to be sure of trustworthy supervision of each of the segments. A man without widows in his household, or with only one, could not do this; in fact, it was hard for a man without widows to attend ceremonials at all, or even to receive a large party of visitors to his household. And, as we have already pointed out, since such a man would probably go hungry very often because he would not dare to send his unsupervised young wives into the bush to gather food, there were practically no such men nor such households. Widows were indispensable to a senior Tiwi, both in his public and in his private life.

Making Things

Throughout this chapter we have been stressing the contrast between the dull routine of life in an isolated Tiwi household during the greater part of the year and the sort of life typical on those relatively rare occasions when something special—a festival, a funeral, a fight, a grass burning, a naming ceremony, some collective phase of men's initiation—required the assembling together of several households for joint activity. Before leaving the daily life of the isolated camp, we should mention one other area of activity—namely, the manufacturing activities of the tribe. The Tiwi did not manufacture much, but spears, throwing sticks, canoes, digging sticks, baskets, bodily ornaments, graveposts, and all the miscellaneous paraphernalia used in ceremonials had to be made in whatever leisure time people could find during the long weeks and months when each of the households lived more or less in isolation from the others. Crude and simple as these artifacts were, their construction required time, and only the older men had the time and the skill based on experience to make the more important of them.

Largely because of their failing eyesight, the older men hunted very little and hence tended to remain in camp all day while the young men were hunting and the women were gathering. There were, of course, some old men who took advantage of this time to do little except doze in the shade, but most of the household heads spent a fairly active day in camp engaged in making things. Here we find another aspect of Tiwi culture that results from

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the relatively favorable food supply. Some of the Tiwi artifacts, particularly the highly decorative graveposts and ceremonial spears, are unique among Australian tribes, and the carving and painting of these graveposts and spears were skills possessed only by the senior men. They were provided with the leisure time necessary to develop and use these skills by the efficiency in food production of the large household which all old men were expected to accumulate with age, and which many old men did succeed in accumulating. We said earlier that the bigger the household, the better its members ate. We now add the further correlation that the bigger the household, the more leisure time was provided for its head to engage in manufacturing and artistic production. Tu'untalumi has been cited as an example of a large household head (twelve resident wives and thirteen children at home in 1928-29) who loved ceremonial affairs. It would be wrong to infer from this that Tu'untalumi only loved going to parties. He also loved preparing for them, and this preparation (for him as for all other senior men) included the manufacture of ceremonial spears, the preparation of graveposts, and the composition of songs and dances. In the long dull periods between trips outside his home district, he spent most of the days and many of the nights in the creation of these ceremonial necessities. He was not a full-time specialist in the sense that he made spears or posts to exchange with other men who had neither the time nor the skill—the rules of kinship required that every senior man make his own ceremonial spears and contract for his own posts. Tu'untalumi manufactured his graveposts to meet his own ritual obligations, but he took a more magnanimous view of those obligations than did most men. Put in our terms, we might say that he was wealthy enough (in the size of his household) to be generous with his own productions. One example of this attitude was his attendance at funerals that other men of equal kinship to the deceased did not find it necessary to attend; his frequent contribution of an extra gravepost to those provided by the chief mourners of the deceased was a similar gesture. "Tu'untalumi not only came to our mother's funeral, he also made a gravepost for it" was a very gratifying reflection for an obscure group of mourners to cherish among their memories, and of course it was acts of this sort that made the old man so well liked and admired. The economic point of the matter, however, is that only a man with as large a household as his could afford the gesture of giving away, in a situation where kinship obligations did not demand it, a gravepost that required about a week's full-time work.

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It was, however, sad to observe that as an artistic producer Tu'untalumi, like many intellectuals in other cultures, tended to operate in too many media. His work as a composer of songs and dances was universally admired, but his graveposts, while appreciated, were not regarded as being as outstanding, technically speaking, as those of another old man, his crony Timalarua. In personality, Timalarua, a successful household head (eleven living wives, ten children at home), was quiet spoken, placid, and only mildly gregarious, and he is mainly of interest because in his leisure-time activity he paid but routine attention to song and dance compositions and concentrated rather single mindedly on making canoes, ceremonial spears, and graveposts. Pre-

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observe the spontaneous gesture with which men, on leaving the Mission, automatically threw off their loincloths at the Mission fence and headed for the bush as naked as the day they were born. Women, in pre-white days, habitually carried a piece of bark which they held in front of themselves whenever they met a male. As soon as string or rope was introduced by the early white contacts, the women found it more convenient to tie some sort of band around their waists and double the piece of bark over this waistband. This was much handier since it left the hands free, but the bark, being stiff and unsecured, was at best a very capricious covering, and old women in the midst of public arguments often tore off their aprons and threw them at their opponents as a gesture of contempt.

Young women were more decorous and fussed modestly with their bark aprons when young men were present rather in the same way as American coeds fuss with their skirts in crowded classrooms. Theoretically, young women were supposed never to meet either young men or men outside their own household, and so the bark apron, carried in the hand, was in aboriginal times merely something to have in case of emergency. It was noticeable in Tiwi ceremonies that when the women danced, they did nothing with their hands. We think this was because, in pre-white days, their right hands, at least, were needed to hold their bark aprons in front of their pubic regions, since at dances they were in the presence of strange men.

This brief account of the daily and yearly life of the Tiwi households enables us to draw a few important conclusions about their economic life:

1. Compared with many of the mainland tribes, the Tiwi were economically rather well-off, in that the bigger household units were usually able to produce a food surplus.

2. This food surplus varied directly with the number of working wives that a household head possessed.

3. A household head with many wives was therefore, in Tiwi terms, a wealthy man who could retire entirely from the food quest and devote his time to other activities.

4. Such men were able to devote full time to other activities such as manufacturing useful and ceremonial objects and participation in ceremonial affairs and public life.

5. Wealthy men, active in one or all of these pursuits, were the "big men" of the tribe. In each band there were two or three such men, and in the whole tribe perhaps less than twenty had attained full success or were ranked by public opinion as being the most admired and influential. The next chapter examines the career patterns by which every male Tiwi sought to become, and a few succeeded in becoming, a big man.

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was entering the junior elder class and, having received wives from other sources than Inglis, was getting to the point where he would soon have free daughters of his own. He had no intention of performing any more services for Inglis who was now nearly sixty. Hence Inglis had not bestowed any daughters on Tomitari since 1923; those of his daughters who had been born since that year were bestowed on men other than Tomitari and men who were younger and less successful than he.

As we see it, the deals involving widows, particularly the pay-offs to young agents for acting to promote the interests of older men, had distorted what might be called the pure theory of Tiwi bestowal. According to the pure theory, mothers' brothers bestowed their daughters on selected sisters' sons, and the older man who gave a young man a wife and became his wife's father, was performing a kindness toward a favorite nephew for which the nephew should be grateful. But the Inglis-Tomitari operation shows how the theory had become distorted in practice. In order that Inglis might have some young daughters whom he would be free to bestow on his favored young nephew, Tomitari, in 1914 he had had to arrange the young man's marriage with an elderly widow to ensure safe delivery to him (Inglis) of some young wives who would bear him those daughters. Everything went smoothly and no slip-up occurred, yet by the time Inglis was in a position to give a wife to his favored young nephew, he found that the latter was no longer a dependent young man but a successful junior elder competing with him in his own field of identifying and using talent among the younger men. Tomitari's first daughter, born in 1927—not to any daughter of Inglis but to an older wife—was bestowed by its father on the distant but very promising Gitjara, a man of thirty-two. Gitjara was thus selected by Tomitari as a promising satellite at about the same age as Tomitari in 1914 had been selected by Inglis. Moreover, Tomitari by this time, far from being the grateful nephew of old Inglis (as the theory stipulated), was looking forward with anticipation to the old man's death, since when that occurred, among the widows of Inglis would be the three sisters of Padimo of whom he was still the nominal father. It was by acting as their step-father when they were children that he had got his own career started. They were indeed the foundation stone of his own career and, having profited so much from them as children, he was keenly interested in their redisposition whenever Inglis' death should put them on the market again. Thus he was simultaneously the husband of some of Inglis' daughters and nominal father of some of Inglis' wives. In the first status, he was expected by the theory to be a grateful son-in-law of Inglis; in the second status, the facts of Tiwi life required him to see Inglis' death as providing him with an opportunity to derive some new benefits for himself from his position as nominal father of the three wives of Inglis whose delivery to Inglis' household he had himself engineered.

Thus the politics of bestowal cannot be separated from the politics of widow remarriage. Every case of one had endless repercussions in the other. Sisters' sons who were promised young wives by their mothers' brothers were always too old to be grateful by the time the bestowal occurred or by the even later time when the bestowed child was old enough to come into residence.

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182 557 584 604 Mothers' brothers, in turn, were unable to endow their nephews any earlier because they as younger men had been caught in the same trap. The only way out was by deals in which older men and younger men collaborated. Ideally such collaborative efforts should always have been between mothers' brothers and sisters' sons, but amid such fierce competition and endless log rolling this was not possible, and in many cases the mother's-brother—sister's-son relationship was a *result* of collaboration between older man and younger man rather than a cause. The bond arose from the deal rather than from their original kinship, particularly when the two men involved were very close in age.

The collaborative deals between older men and younger men were essentially designed to compensate for the older man's inability to bestow a young wife upon the younger man at a reasonable age. As was stated before, not until he was about forty-five would the older man have a free or unencumbered daughter. By then his younger collaborator and satellite had attracted the attention of older and wealthier men with many unencumbered daughters. After 159 performing all his services to Inglis, young Tomitari had not had to depend 557 on him for his first bestowal. A wealthier man than Inglis had reached over 571 Inglis' head, so to speak, and bought Tomitari's allegiance by the bestowal of 584 a young wife who provided Tomitari with a free daughter several years earlier than any child the daughters of Inglis could provide. With this first unencumbered daughter, Tomitari promptly bid for the allegiance of Gitjara. Put in terms of allegiances, Tomitari had from 1914 until about 1923 been the henchman of Inglis. During those years he passed from about age thirty to age forty, and his main patron was Inglis, who passed from about forty-four and on the fringes of the elder group to about fifty-four and accepted among the elder group. Then—and this was typical of the shift of allegiance that occurred in most life careers—a senior elder more wealthy in wives and daughters than Inglis bid for Tomitari's allegiance, and Tomitari became his henchman. Five years later, in 1928, Tomitari was a coming junior elder in Rangu and a man of influence in his own right. His oldest bestowed wife had already borne him a daughter whom he used to make Gitjara *his* henchman. The three wives (daughters A, B, and C) of Inglis were nearing the stage when they would join his household and he had other bestowals from other quarters. His relation to Inglis was no longer that of henchman but of rival, since they were now both successful elders in the same band and competitors in the struggle to make younger men dependent on them. Far from bestowing any more daughters on Tomitari, Inglis was bestowing his daughters (now plentiful) on men of Gitjara's generation (though not on Gitjara). Having more free daughters than Tomitari, he had more men of that generation to patronize, but since Inglis was sixty and Tomitari only forty-five, time was obviously on the side of the latter.

557 Thus the crux of the Tiwi system of influence-satelliteship-marriage ar- 571 rangement-wealth centered around what happened to a man in his thirties. This 584 is what we meant when we said earlier that old men with many daughters bestowed them on young men who looked to them like "comers." Old men

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The Collective Life

Legal Affairs

THE MOST SATISFACTORY overall view of Tiwi culture is that, within the general framework of mainland patterns, it had developed along its own distinctive lines. Some of these distinctive lines of development are traceable to the relatively favorable food and rainfall situation; others are traceable to the absence of neighbors. The unusually large polygamous households are, we think, attributable to the good food supply. But the large households of the Tiwi, economically efficient as we judge them to have been, involved certain social costs, the most obvious of which was the enforced celibacy of the younger men. This compulsory celibacy did not, of course, mean chastity. Not only were there the endless charges of seduction against young men, but there was also the more objective fact that most young wives continued to become pregnant with monotonous regularity, no matter how ancient and senile their husbands. (The Tiwi belief that babies came from spirits prevented pregnancies from being used against young wives as proofs of unfaithfulness.) Despite the numerous cases of seduction or alleged seduction, few young men ever took the most straightforward way of escaping from their state of compulsory celibacy—namely, abducting a young wife and running off with her. Here we encounter the other factor of the Tiwi natural environment that explains so much about their cultural development—and that is the absence of neighbors. Young men did not elope with young wives because there was no place to elope to. On the mainland such elopements were common, and the couple sought refuge with a neighboring tribe. But an eloping Tiwi couple could only take refuge with other more remote Tiwi bands where the system was the same as that which they had rebelled against back home, and the people with whom they sought shelter were interrelated with those whom they had defied back home. Hence, no matter where they fled, the Tiwi system, embodied in a war party of the girl's husband's friends and

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relatives, soon caught up with them. Several cases of such elopements occurred during the period of fieldwork, including the case of one young couple (Peanut and Jumbo's wife) who made repeated attempts to elope over a period of several years. But despite the relaxation of standards that white contact had brought, as long as they remained on the islands these violators of the system were soon forced back into conformity by outraged public opinion and its punitive sanctions. Unless he fled to the mainland with his girl, the young bachelor who stole an old man's young wife had to restore her sooner or later to her rightful husband. Under pre-white conditions they could not flee to the mainland; if they tried, they both probably drowned on the way or at least were never heard of again.

Thus the isolation of the Tiwi made the rule of the gerontocracy much more absolute, and the enforcement of it much more effective than was possible for any of the mainland tribes where violators of the rules could skip across the border. Tiwi bachelors had to be satisfied, by and large, with casual and temporary liaisons and even in these, because of the constant suspicion of the old husbands and the constant spying and scandalmongering of the old wives, they had to be prepared to be often caught and, when caught, to be punished. Thus we come to another of the main emphases in Tiwi culture—the enormous frequency of disputes, fights, duels, and war parties arising directly or indirectly out of cases of seduction. If we may call this area of life the legal area, then over 90 percent of legal affairs were matters in which women were in some way involved.

THE DUEL The Tiwi formula for handling seduction was very straightforward and clear-cut in its formal outline. Since senior men had young wives and young men had not, seduction was necessarily viewed as an offense by a young man against a senior man. Hence the charge was always laid by the senior and the younger man was always the defendant.[1] At night in camp the accuser hurled his charges at the offender. We described earlier the alternatives available at this stage to both parties. Two of those alternatives were for the old man to press the matter to a public "trial," either the next day, if the camp was already a large one, or else on the next occasion when both men were present in a big gathering.

The basic shape of all Tiwi trials was standardized in the form that we have been calling the duel. Everybody present—men, women, children, and dogs—formed a rough circle in an open space, sitting or standing according to their degree of excitement at the moment. At one end stood the accuser, the old man, covered from head to foot in white paint, with his ceremonial spears in one hand and a bundle of the more useful hunting spears in the

[1] Under pre-white conditions this had to be so. After the arrival of the Catholic missionaries, some young men through Mission manipulation got a young wife at an age that would have been impossible earlier. This resulted in an occasional case around the Mission where a *young* husband charged a man older than himself with seducing his wife. The resulting duel, with an older man as defendant, was regarded by the Tiwi as both embarrassing and ludicrous, perhaps analogous to the average American's attitude toward female professional wrestlers. (See Hart 1954 for a case of this sort, the duel of Rob v. Louis.)

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nothing is so startling as to be told that the Tiwi almost completely lacked what we must call "positive" magic. Such familiar mainland practices as bone pointing or "singing" a man to injury or death were completely unknown on the islands, and though references to people dying through supernatural agency were often made, it was very hard to find any positive techniques or known practitioners of such techniques. Briefly the Tiwi may be said to have believed that magical acts were possible but to have lacked any knowledge of how to perform them. If, as anthropology is wont to teach, magic is used in the simpler societies to handle and control the unpredictable or mysterious areas of life, then this absence of magic among the Tiwi needs an explanation. Our hypothesis is that the Tiwi did not use magic in human relations because they had never invented magic for use in other unpredictable areas of life—for example, to control the natural world. And they had never invented magic to control their natural world because their physical environment was on the whole a satisfactory and not a hostile universe.

If we run through the areas of life that many of the simpler peoples use magical means to control, we find that many of them were not problems for the Tiwi. The rainfall and water supply were more than adequate; the food supply was good, needing only people to come and gather it; wild animals (except snakes and crocodiles) were unknown; tropical diseases (except yaws) scarcely existed; cyclones, tornados, and earthquakes were very rare, and thunder and lightning were no more frightening there than in, say, Chicago. Death, of course, is mysterious and unpredictable everywhere, but to handle that they had most elaborate burial and mourning customs that were not magical but collective rituals. Perhaps the most favorable feature in the whole friendly Tiwi universe was the absence of any neighboring tribe. Their cultural isolation removed all fear or suspicion of what the foreigners next door might be up to, and one gets the impression from the literature, though it has not been systematically explored, that the hotbeds of magic making and sorcery were areas of the primitive world, like Melanesia or Central Australia, where people were acutely conscious of their neighbors and always expecting magic and sorcery to be directed by them across the village or tribal boundaries. The Tiwi, having no neighbors, had nobody to be suspicious of except each other, and their suspicions of each other were mostly rational suspicions, of men motivated like themselves and using the same political tricks against each other.

The strongest support for the hypothesis that the Tiwi found their environment a friendly and reassuring universe to live in comes from their wide elaboration and reliance upon the negative form of magic called taboo. As a tribe they were magic free but taboo ridden. Their generic word for anything sacred or forbidden or untouchable was *pukimani*, a word which in its most common form referred to a state of special being in which a person or thing temporarily was. Thus mourners were *pukimani* for the period of their mourning, youths undergoing initiation were *pukimani* during the ceremonies, a woman who had just given birth was *pukimani* for a week or two afterwards. Dead bodies were *pukimani* until buried; graveposts were *pukimani*

1: Hart & Pilling E-5 (1928-1954) 1960
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once erected on the grave; the names of dead people immediately became *pukimani* on their deaths and could not be used, and the same was true of all the names bestowed by a dead man on the children of his household and all the other words in the language that sounded similar to the name of the dead man.[4] All ceremonials and rituals were *pukimani* as were the main performers and the armlets, neck ornaments, and other ceremonial objects. People in a *pukimani* state had to observe all sorts of avoidances of and abstentions from everyday actions, particularly with regard to food and sex. Close relatives of dead people could not touch food but had to be fed by nonmourners. That pillar of rigid orthodoxy, Tu'untalumi, was virtually never able to feed himself but was in a *pukimani* state almost the whole year round and needed one of his wives to feed him. (Another advantage of a large household.) Certain spots in the bush or on the banks of streams were *pukimani* places; the dimly seen outline of the Australian coast was *pukimani* as was the ocean near Cape Keith where the Tiwi ancestors had first created the Tiwi world; and finally, the violation of a *pukimani* restriction rendered the violator *pukimani*.

Pukimani as thus applied to people, places, things, names, words, restrictions, and avoidances, meant both sacred and taboo, and was clearly one of that widespread class of words and concepts that is almost standard among the simpler societies. The only noteworthy thing about its Tiwi form is that *pukimani* was a state which people did not actively seek to enter but which happened to people regardless of their wishes. Furthermore, when a man found himself in a state of *pukimani*, his behavior was automatically prescribed for him and for the duration of his *pukimani* condition he observed his avoidances and his abstentions just as automatically as he dropped them when his *pukimani* period expired. When he became *pukimani*, he punctiliously fulfilled the requirements because if he did not, he was likely to be unsuccessful in his enterprises. Big men simply did not dare to be casual about the requirements lest their reputations suffer and they lose face and influence. Less successful men were occasionally explained as probably being secret violators. "His wives and daughters all seem to die young; he must have broken some *pukimani* restrictions sometime" was a reason often given for somebody's failure to be as successful as he might have been. It was noticeable in such explanations of nonsuccess that the failure, or in our terms the bad luck, was attributed to the violation of the taboos, never to the active displeasure of the spirits. The spirits simply did not figure in the picture.

Apart from the big ceremonial occasions, a Tiwi did not have much concern with religion in his everyday life except through some aspect of the *pukimani* system. It was only through *pukimani* that the sacred world impinged upon him at all for most of the year. Since *pukimani* was a condition that could not be actively sought but "just happened" to a person every so often by such common events as the death of a relative, his wife giving birth, or his

[4] When a man named Tibuki died in 1928, a crisis occurred at the Mission where the natives were supposed to make their requests in pidgin English. How could they now ask for tobacco, since that word was now *pukimani*?

1: Hart & Pilling E-5 (1928-1954) 1960
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To avoid constant use of the awkward phrase "mourning ceremony," we refer to it as the funeral though it took place some considerable time after the burial of the body. How long a time elapsed between the burial and the funeral depended upon the importance of the dead person. The more important the deceased, the longer it took after his or her burial to prepare for the funeral, both ceremonially and practically. Babies frequently had no funeral ceremonies at all, especially if they died very young and unnamed. Children were given small funerals, held within a month or so after the death, and the people present were merely the members of the local households. Young adult men and all adult women had funerals of medium size, and old men had the biggest funerals of all. Big funerals were rarely held in the wet season because of the height of the grass and bush and the consequent difficulty of travel. The season after the end of the rains (April-May-June) was a favorite time for funerals since by then people were moving again and there was then an accumulated backlog of funerals to be held for people who had died late in the previous dry season or during the wet. The mourning ceremonies of two or more people were sometimes held together; this obviously required that they be buried close together, although they need not have died at the same time. Seeking as usual to increase his importance in the public eye, a man might hold the medium-sized funeral of one of his children at the same time and place as the big funeral of an important elder—provided their graves were close together—even though two or three months had separated the two deaths.

The actual burial of the body immediately after death was usually a small affair attended only by whatever people happened to be in the vicinity. But some Tiwi ancients were on their last legs for months before they finally expired, and it was typical of Tiwi psychology that people should maneuver to be present when a death occurred. Until the anthropologist understood that even death had its political aspects, he could not understand why the Tiwi were always so anxious to hang around the camp of an old man who was taking an awfully long time to die. Since so very little happened at the actual time of death, this desire to be on the spot seemed merely morbid curiosity.[8] But it was not. A death immediately divided the whole tribe into two groups: a small group of relatives who automatically became mourners and therefore in a state of strict taboo, and the rest who were not sufficiently close to the deceased to have to assume a state of *pukimani*. The mourners, being *pukimani*, could do scarcely anything except weep and wail and gash their heads with stone axes. They could not touch the body or wrap it in bark; nor could they dig the grave, nor put the body in, nor fill in the hole. They had to ask non-mourners to carry out these tasks and thus became obligated to those non-

[8] How else was one to interpret the reluctance of Hart's party to move on, after spending three weeks waiting for old Tamboo to die, and the old man still lingered on? "Let's wait another day; maybe he'll die tomorrow" was the invariable response to suggestions that we move. "And if he does die, what will happen?" "Nothing; we'll move on then." But this was early in the fieldwork period, before Hart realized the all-pervasive character of Tiwi opportunism.

1: Hart & Pilling E-5 (1928-1954) 1960
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mourners for their services. Death, in other words, incapacitated the relatives, so the nonrelatives swarmed in to "help" them—that is, take advantage of their incapacity. A man who could say, "I helped to dig your mother's grave" had a hold for the rest of his life over the man or men to whom he could say it. Such a hold was not as strong, of course, as that of a man who could say, "I helped you get your first bestowed wife," but the difference of obligation was only a difference of degree. The Tiwi were always "helping" each other, but the man who was "helped" therefore "owed" something to his helper. At deaths, mourners mourned and nonmourners did the work; therefore the mourners "owed" the nonmourners, and such debts were carried on the same mental ledgers as other debts, such as marriage debts.

When deaths occurred suddenly and unexpectedly, the mourners had to choose their helpers for the burial from the relatively few people present at the time, and were thus often forced to become obligated to men they did not much relish being under obligation to. At the funerals the same bookkeeping mentality prevailed, but since these were not held until months after the death and burial, the chief mourners had time to select their helpers with ease and political finesse. Satellites were very useful in this connection, since a man could ask his satellites to perform the necessary ceremonial services and thus get a return from them for the debts of gratitude they already owed him. This was one reason why a skillful Tiwi politician did not by any means select only close kinsmen for satelliteship. A death which made him *pukimani* was likely to make his close kinsmen *pukimani* also, hence he needed some satellites who were not close kinsmen.

In the interval between the burial and the funeral, the chief mourner, on behalf of all the mourners but fairly independently if he were a big man, allocated all the jobs that had to be done in preparation for the funeral. Everybody who came had to be fed by the mourners, and the collection and hoarding of the necessary food devolved on the women of the mourning households. Thus the mourners provided the food, but everything else necessary had to be prepared by nonmourners. The chief item among the ceremonial necessities was the graveposts. The prohibition on mourners approaching the body and the grave extended to the posts, and therefore the cutting, carving, erecting on the grave, and painting of these central features of the funeral ceremonies had to be carried out by nonmourners, "asked to cut the posts" by the chief mourner. Here there was much room for influence maneuvers. A big man acting as chief mourner for a dead relative wanted the funeral to be as lavish as possible, to show his own importance. But the more important the nonmourners he selected to cut the posts for him, the more he owed them for their services. Such a request was in the nature of asking a favor, and to ask a favor was to put oneself in a subordinate position, in terms of influence. The Tiwi power orientation was so ingrained that, even when acting as chief mourner, an elder could not avoid making his requests and allocating the ceremonial tasks so as to gain ground if possible, or at least not lose any ground, in the influence and prestige race.

The mourning ceremonies, though prolonged for several days of con-

1: Hart & Pilling E-5 (1928-1954) 1960
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stant dancing and singing, were rather dull and monotonous, considered as ceremonial. The gaily colored posts erected right on the grave served as a sort of central altar. Every senior male sang and danced in turn " his own dance" and the rest of the men standing in a large circle acted as a major chorus. A large gap was left in the circle of men and into this gap and out again danced the women in a disorderly clump, as a sort of minor chorus. Most of the day was taken up with endless repetitions of these individually owned and individually performed dances which had no relation whatever to death or the deceased, but which each "owner" used on every ceremonial occasion. In addition, there were a few ritual performances that were special to the fact of death, including the grand finale of every mourning ceremony, when everybody present, led by the mourners, collectively charged the posts and then roared past them into the surrounding bush. This was done to drive the spirits away from the grave finally and forever and thus end the mourners' state of *pukimani*.

We have no space for further details of ceremonial, but enough has been said to indicate that mourning ceremonies, the biggest collective occasions of the Tiwi dry season, were as much political affairs as they were religious occasions. The connecting link was the state of *pukimani* in which death put the relatives. Men in a state of *pukimani* were at a disadvantage in social and political life while that state lasted. They had to ask other people to do things for them. They had to "pay" for these favors. At the same time they could not afford to be niggardly in running their relative's funeral. If they were, they would never live it down. In such an atmosphere we have to conclude that the spiritual welfare of the deceased was relegated to a minor place and that for the mourners the real climax of the days of frenzied grief around the posts came when the spirits were driven away from the grave into the bush and thus their own *pukimani* state, which had been such a political handicap to them for many months, came to an end.

INITIATION Space permits only the barest mention of initiation, which was, along with mourning, the chief vehicle of Tiwi ritual. For females there were no initiation ceremonies, but for males it was a long drawn-out and elaborate affair, marked by successive stages or grades which began with the status of *Marukumarni*, which a boy entered when he was about fourteen, and did not end finally until he was around twenty-four. Here again we meet the ideology of debt and obligation. The group of men, necessarily older than himself, who initiated a youth thereby put him under obligation to them for the rest of his life. They "did something for him" and years later would bring it up if his subsequent behavior seemed to be directed against their interests. The obligations contracted in initiation, like obligations contracted at burials or mourning ceremonies, were woven into the kinship and influence systems; indeed the relation of a youth to the men who initiated him was often the beginning of a satellite-patron relationship that lasted half his life.

The initiation of a boy had to be undertaken by a group of men who were already fully initiated themselves and who stood to him in the relation of male cross-cousins. Preferably such men were either married to or likely

1: Hart & Pilling E-5 (1928-1954) 1960
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he still had six years to go after that, not finishing the final grade of *Mikingula* until somewhere past the age of 24 or 25.

In contrast with the mainland initiation ceremonies, we think the most interesting point about Tiwi initiation resides not in the formal ceremonies but in the removal from the food-production units, for long periods of the year, of all the young males between the ages of 14 and 25. It is true that they did not spend *all* their time in seclusion and that after the age of twenty they remained mostly in their household camps, where they contributed to the household food production. Nonetheless, it remains clear that only a very well-off tribe could afford to allow so much time off from food production to all its young hunters. Tiwi fathers, it would seem, in arranging for the initiation of their sons to begin just when they were becoming productive hunters, were willing to sacrifice that productivity for less tangible advantages. The youths, secluded and guarded in the bush while getting an education, were not only out of the work force but were also out of the predatory-bachelor force. A Tiwi elder made sacrifices to "send his sons to college" but he breathed easier to know that the sons of the other elders were all there too.

All males without exception had to go through the full initiation cycle, and from the time of their first forcible seizure at the age of 14-15 to their final graduation at 24-26, they were in a state of *pukimani* and their personal names were strictly taboo to everybody in the tribe. Each youth was referred to only by his grade name, *Marukumarni* for the first year, *Mikingula* for the last four years, and so on. And here we return finally to a point which was mentioned much earlier—namely, the complete unimportance in tribal eyes of all males below the age of twenty-five. Until they had completed the final stage of initiation, Tiwi males were still boys; they did not even have names. Occasionally, when collecting genealogies and coming upon a reference to a young man, the innocent anthropologist would ask, "Is he married?" In tones of the deepest contempt the informant would reply, "That kid, how could he be married? He's still *Mikingula*." Though *Mikingula* was the stage typically reached by a man at about 20-21 and lasted for the next four years, to the Tiwi it was still a stage in the life of a boy. Not until he had finished as *Mikingula* could he step out into the world and life of men. How he spent the years immediately after finishing initiation decided how soon some senior man would think sufficiently highly of him to aid him in acquiring his first ancient widow.

1: Hart & Pilling E-5 (1928-1954) 1960
OI20 Tiwi OI20

riage with a boy who was willing to become the "worker" of the girl's controller.[3]

From the economic standpoint, the large household has much the same function as before the days of the Mission. The younger women go out together and gather food; the old women stay home with the young children. The younger men bring home choice items, which now are trade goods and money from Darwin. The "boss" of the great household is wealthy; today, he has food, tobacco, clothes, and usually sufficient money to gamble. The composition of the great households has altered, but their function is very much the same. The establishment of the monogamous Catholic Cabbagee is even larger than that of the polygamous old pagan, Ki-in-kumi, described in an earlier chapter; Cabbagee, with only one wife, has more women under his "control" than ever Ki-in-kumi had, despite his list of twenty-one wives. The Tiwi have thus been able to retain their large households even under the Mission-imposed system of monogamy.

The Change from Patriliny to Matriliny

In the pre-Cooper era of feuding, the largest significant units among the Tiwi were the bands; the Tiwi never, in that by-gone day, acted as a tribe, even in their attacks upon such outsiders as the British. In the 1950's, when informants talked of the old days they commonly mentioned that male members of old bands came together as units to go on war parties. These old bands did not have a strict rule of descent. But, as has already been indicated, the majority of the males were regarded all their lives as members of the band to which their father belonged. That is, the major unit of the old Tiwi social structure was patrilineal in emphasis.

There also existed in the old Tiwi pattern a strictly matrilineal clan organization, related primarily to totemism. One of the totemic animals of a clan stood for a member of that clan in the song composed to commemorate his death; for instance, the first line of the mourning song for a deceased male of the Red Paint Clan might be "I am red paint." Occasionally, several members of a clan helped one of their number in a fight, but this was apparently not very common before the Mission era. This clan-organization pattern prevailed among the Tiwi through about 1930. Then major and most unpredictable changes began.

What does one expect to happen when a society which has a patrilineal emphasis, like the old Tiwi one, comes into contact with a European society where, if there is any emphasis, it is a patrilineal one? Although one would ordinarily expect a strengthening of patriliny, such was not the case among the Tiwi. The old social unit which was predominantly patrilineal was a territorial group with its major functions in the system of feuding. When the

[3] By 1955, the terms "boss" and "worker" had come into the local Tiwi dialect to indicate superordinate and subordinate status interrelationships.

2: Mountford E-5 (1954) 1958
O120 Tiwi O120

101 others that the culture of the Melville and Bathurst Islanders was markedly
121 different from that of the adjacent mainland people.

It seemed evident, also, that this difference in the cultures was the result
101 of isolation for which two possible factors were responsible: (a) the natural
131 water barrier created by the Dundas and Clarence Straits (Fig. 1), and (b)
182 the inability of the Tiwi to cross those swift and dangerous tideways in their
501 primitive canoes. These canoes consisted of no more than a folded sheet of eucalyptus bark, sewn together at either end with strips of lawyer vine, caulked with mud, and strengthened at the gunwales with light saplings. The old men of Melville Island assured me that, before Cooper brought across the mainland wooden canoe (1905) bark canoes were their only means of water transport.

174 I am convinced, from my personal experience with similar canoes in
501 north-eastern Arnhem Land, and my sea journeys across the Dundas and Clarence Straits, that the bark canoes of the Tiwi were far too weak to have withstood the buffetings of those turbulent waters. Nor would it have been possible for the mainlanders to have made the journey before they acquired
[175] the wooden canoes from the Malays, which reliable historical records indi-
[177] cate was not before the end of the eighteenth century.[3] Previous to that time, these people would have had only a bark canoe similar to that used by the Melville and Bathurst Islanders. It would be some time, too, after the aborigines acquired their new wooden craft, before they would be sufficiently skilled to make that perilous journey to Melville Island, even
[609] had they wished to do so. Further, the Tiwi were notably unfriendly and killed anyone who visited their shores. It is likely, then, that during the historically short time that the aborigines of the mainland possessed the wooden canoe, their visits would have had little, if any, effect on the culture of the Tiwi.

From this evidence, it appears certain that for an unknown, and possibly
177 a lengthy period, the aborigines of the Tiwi tribe have been almost, if not
114 completely, isolated from outside cultural influences.

This supposition is supported by Hart (1930, p. 170), who states that, "It was impossible, in fact, quite unnecessary, for them (the Tiwi) to visit the mainland in their bark canoes, . . . Until the advent of white men, the Melville Islanders were not aware that any other people existed but themselves."

Foelsche (1882, p. 17), however, states that "The Melville Islanders occasionally visited the mainland for the purpose of stealing lubras (women),

[3] Mountford, 1936, p. 410.

2: Mountford E-5 (1954) 1958
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CHAPTER III

The Pukamuni Ceremony

765 THE burial ceremonies of the aborigines of Melville and Bathurst Islands,
182 based on the *pukamuni* of the mythical man, *Purukupali*, are, by far, the most important events in their ceremonial life.

These ceremonies, which allow the aborigines full expression for their grief, provide, at the same time, a complete cultural outlet for their philosophical beliefs, their music, their art and their dancing. No one, watching these
[781] primitive rituals, night after night, could fail to be impressed by the obvious pleasure experienced by both the participants and the onlookers.

114 Spencer (1928, pp. 647–52), is the only investigator to describe and illus-
765 trate any details of the *pukamuni* ceremony. Although he saw but one day of the ceremonials, and that of the closing rituals, he records, briefly, many of the procedures which we witnessed in 1954, i.e., the rite of fire-jumping (p. 73), the spearing of the grave (p. 83), and (p. 89), the "spearing" of one of the participants and the erecting of the poles. This evidence shows
177 that, in spite of the disturbing effects of civilization and the complete
765 ecclesiastical ban on Bathurst Island, the *pukamuni* ceremony is still a vital force in the lives of the Tiwi people.

123 During the six months the expedition was on Melville Island, Miss Jane Goodale, Mr. W. E. Harney and I witnessed some, or all of the rituals of four *pukamuni* ceremonies; one of a man, *Waniamperi*, who had been buried within half a mile of our camp; another of an old woman, *Makapini*, who, against the wishes of her relatives, had been buried in the mission cemetery on Bathurst Island; still another of a premature infant; and, only a few weeks before I left Melville Island, one of *Nulatini*, the deceased wife of our helper, *Pulanimbuwi*.

123 I will describe the burials of *Waniamperi* and *Nulatini*, and the final rituals
128 of *Waniamperi* and *Makapini*. However, as we saw, in all, twenty-seven *ilanias*, the general pattern of which was similar, I will describe but five of them; three belonging to *Waniamperi*, one to *Makapini* and one to *Nulatini*.[46] The short rituals, associated with the dead infant, will be treated as a separate unit.

[46] The final rituals took place after my departure from Melville Island. These will be dealt with by Miss Goodale.

5: Basedow D-5 (1911)1913 OI20 Tiwi OI20

takes the part of a hunter endeavouring to drive his spear into the enraged kangaroo on the opposite side of the ring. 527 535

Corroboree of the ship of war.—The next item in the ceremony appeals to us Europeans in a twofold sense. Firstly, the mimicry on the part of the aboriginal in an introduced scene is excellent: its effect being still more enhanced in that his artistic genius has expanded the original impressions by adequate interludes of his own invention and taste. Secondly, the observer's sentiment and appreciation are kindled afresh when he sees this savage folk, who are oft not credited with the possession of anything but vice and immorality, present to a subsequent and younger generation, scenes in living picture, which happened long ago in the days of the naval settlement of Fort Dundas. To us the records are available in the libraries throughout the world; to the aboriginal the events can only be handed down by tradition and such ceremonies as that which is now to be described. 177 527 535 [173 182]

The chorus or semicircular group of men have again started their rhythmical accompaniment by clapping upon the lateral aspect of their thighs with the arched palm of one hand. A performer rushes into the centre of the half-ring and, after going through a few preliminaries, stands with one of his legs placed a short distance in front of the other and slightly flexed at the knee. Throwing his head back and looking upwards, he starts a vigorous hauling action by alternately throwing one arm out in the direction he is looking, closing the fist and making an imaginary pull right down to his loins, while at the same time the opposite arm is thrown out and returned in a similar way. Accurate time is kept by the time-beaters. This act is in imitation of the hauling-in of a sail on a European man-of-war, such as the natives saw at Fort Dundas nearly a century ago. The performer now turns and runs to the opposite corner of the half-ring; the onlookers marking the time by clapping to it in a quickened beat produced with both hands upon their buttocks. The same act is repeated there several times. Next, the same hauling motion is continued, but reversed from below towards the body, in imitation of the hauling-up of an anchor. Several short and harsh interjections suggest the orders of the commanding officers and the whole ceremony, in fact, is reproduced with a suspicion of caricature upon the strictness of naval discipline. During this part of the performance, several cries of "poop" and "iah" are again sounded. The actor now moves about in the semicircle with the familiar stamping of feet and cutting out the most grotesque antics. He first extends his arms straight out on either side, throws his head back and moves his thorax laterally in a pendulous manner from the hips. Then he turns his arms through a right-angle frontwards, so that they project slantingly upwards, whence he again changes them to the former position. Then again he extends his arms downward and bends them so that the elbows project behind and his fists rest against his flanks, from which position they are presently changed to a straight pendulous one. After remaining in that position a short while, he suddenly throws them furiously upwards in front of him; the stamping, which has been

6: Hart E-5 (1928-1930) 1954 OI20 Tiwi OI20

nature of the cause they diverged sharply. The same single-minded concentration which Mariano devoted to the cultivation of white men, Louis devoted to his sexual activities. Whether two men devoting most of their time one to preaching acculturation, the other to seduction, can be said to have a common basic personality, is a question best left to the personality experts; but at least to the superficial observer there was something vaguely similar in the grim and humorless way in which Louis pursued other men's wives and the way in which Mariano carried on his acculturation campaign.

Sexual irregularities are difficult data upon which to obtain accurate information in any culture. When, therefore, Louis is described as an habitual and constant seducer, no claim is made that he was actually as successful in this line of endeavor as tribal opinion maintained. All that we can be sure of is that Louis had an exalted reputation of this sort and he had it in a tribe where a number of circumstances combine to make seduction almost as easy and almost as common as eating or drinking. The seduction situation is largely the result of the marriage customs of the Tiwi which have the effect of forcing most men to remain bachelors until well into their thirties while concentrating all wives, old and young, in the hands of the older men. This means that the older a man gets the more wives he accumulates, and it would appear that the more he accumulates the more suspicious he becomes that some of them (probably the younger and more physically attractive ones) are being unfaithful to him. These suspicions are accentuated by (a) the way in which the day-to-day food gathering activities of the women are necessarily carried out—the women are widely dispersed through the bush, often working singly, well out of sight and hearing of each other; (b) the fact that young unmarried men are frequently hunting (or pretending to hunt) alone in the same general area of country as that in which an old man's numerous wives are gathering wild foods; and (c) the character of the vegetation in large sections of the Tiwi country, great stretches of it being just open enough to make it easy for native eyes to see somebody slipping through the trees, but just thick enough to make it difficult for them to be sure of identities at any distance.[6]

In such an atmosphere it is rare for any bachelor to live for more than a few months at most without having to face an accusation by some old man that he has been taking liberties with one of the latter's wives, and it is even rarer for an old man with a number of young wives not to have reason to suspect most or all of them of having been unfaithful to him several times at least in the course of a year. But in this setting of daily[7] seduction Louis' reputation was outstanding. In the period with which we are dealing here he had been suspected and publicly accused of adultery with almost every possible woman for miles around. His demeanor when accused by the outraged husbands was characteristic. Whereas other seducers denied the charge and asserted their essential purity, or tried to laugh it off as silly rumor ("Why, I don't even know the woman"), or alibied themselves and accused other men ("I wasn't even hunting in that direction that day, it must have been so-and-so, he was following a kangaroo down that way at the time in question"), or sometimes even

6: Hart E-5 (1928-1930) 1954 OI20 Tiwi OI20

121 theorists," says Boas, "assume a mental equipment of primitive man distinct from that of civilized man. I have never seen a person in primitive life to whom this theory would apply. There are slavish believers in the teachings of the past and there are scoffers and unbelievers; there are clear thinkers and muddle-headed bunglers; there are strong characters and there are weaklings" (1951). It is noteworthy that this (for Boas) unusually flat and definite statement was made in an attempt to demolish the views of Levy-Bruhl that between civilized man and the primitive there is an impassable psychological gap. Perhaps—as Tipperary would say, if he understood the matter—perhaps, the personality and culture movement is merely Levy-Bruhl in modern dress, perhaps the latent content of the movement is to deny to the people of the simpler cultures the ordinary elementary human qualities of individual difference and human variation, thereby enabling "personality" and "individuality" to be treated as unique creations of the white races to be found only among the followers of the American way of life. If this indeed be the latent content of much "personality and culture" literature, it seems to warrant a flat and unqualified rejection, in terms as emphatic as those of Boas, by all those anthropologists who, like Boas, may not know projective tests but do know something about the simpler native societies.

NOTES

121 [1] In view of the wide discrepancies in the use of the word "personality" it must be made clear again that all that is meant by the word here is the level of description one is apt to get if in ordinary social conversation one asks the question, "What sort of person is he?"

115 [2] The native names of these men are all polysyllabic and difficult for the reader to remember. I use therefore the names bestowed upon them by white men, to aid in keeping them distinctly in mind. The Spanish names, Antonio, etc., were bestowed by certain Filipino carpenters who built the building for the Roman Catholic missionaries when they first arrived. Tipperary is, of course, a white corruption of a native name.

159 [3] It will be noticed by close students of the above information that Turimpi must have been born in the 1830's, Bongiladu born somewhere around 1865. She had her first child when she was about 16 or 17, at which time her husband Turimpi was at least 50. This is a perfectly normal Tiwi marital situation, the commonest marriage arrangement being one in which a newly-born female child is betrothed by her father to a man in his thirties.

159 177 797 [4] Even from the anthropologist Dooley would not accept tobacco until he had convinced himself that in return he would not be required to sacrifice any of his principles. Nor would he take his son, to whom he was passionately attached, to the Mission station for medical treatment—perhaps the most striking proof of the uncompromising attitude that Dooley had adopted toward the Mission.

159 [5] Such a speculation about Mariano's personality at the age of 25, seventeen years before the author knew him, is based upon the general belief of social scientists that personality does not change much between 25 and 42, and the particular evidence of the older missionaries that Mariano was "already inclined to throw his weight around" when they first arrived.

13 182 837 [6] Goodenough (1949) is apparently one of the few anthropologists to discuss the relation between extra-marital sexual activity and the opportunities provided by the nature of the physical environment. The point here is slightly different; whether the Tiwi physical environment encourages adultery is uncertain since a social system such as theirs would promote adultery whatever the physical environment, but it certainly helps to increase the suspiciousness of husbands.

837 [7] That seduction has to be a daytime activity is implied in what has already been said. After sundown the women are concentrated in their husband's camp and have no opportunity. Which

10:Goodale E-5 (1954) 1962 OI20 Tiwi OI20

13 *ilimani:* mother's brother; also MoMoSo, MoMoSiSo, MoFaFa. Affinal application: HuFa, FaSiHu, MoFaMoHu. 601

14 *intinganinga:* father's sister; also FaFaDa, FaFaSiDa, MoFaSiDa. Affinal application: HuMo, "MoBr" Wi.

15 *timandinga:* classificatory "father's sister"; also MoMoBrDa. Affinal application: MoBrWi, WiMo (before contract).

16 *ambrinua:* wife's mother (after contract); also DaHu (ws) after contract.

While the Tiwi make no terminological distinction between an actual and a classificatory MoBr (*ilimani*), they do distinguish between an actual FaSi (*intinganinga*), with whom the wife of a classificatory MoBr is classed, and a classificatory "FaSi" (*timandinga*) who is the wife of an actual MoBr. Female informants say: "We cannot marry the son of a real mother's brother, but a long-way mother's brother's son is all right." 582 Male informants phrase the rule differently: "We cannot marry the daughter of a real father's sister; we call our mother-in-law *timandinga* before the contract and *ambrinua* afterwards." 601 This terminology, together with the informants' statements, rather clearly implies unilateral cross-cousin marriage.

Terminology in the First Descending Generation

17 *imrani:* son (ms); also BrSo (ws), MoBrDaSo, DaDaSo (ms), BrDaDaSo (ws). Affinal application: DaHu (ws) before contract, SiDaHu (ms), SiDaDaDaHu (ms), DaDaDaHu (ws). 601

18 *imreninga:* daughter (ms); also BrDa (ws), MoBrDaDa, DaDaDa (ms), BrDaDaDa (ws). Affinal application: SoWi (ws), SiSoWi (ms) DaDaSoWi (ws), SiDaDaSoWi (ms).

19 *morti:* son (ws); also SiSo (ms), DaDaSo (ws), SiDaDaSo (ms). Affinal application: DaHu (ms), BrDaHu (ws), DaDaDaHu (ms), BrDaDaDaHu (ws), MoBrDaDaHu.

20 *maringa:* daughter (ws); also SiDa (ms), DaDaDa (ws), SiDaDaDa (ms). Affinal application: SoWi (ms), BrSoWi (ws), DaDaSoWi (ms), MoBrDaSoWi.

Although the terms appropriate to the first ascending and first descending generations are in general kept distinct, they are to some extent interchangeable when warranted by differences in relative age and the behavior associated therewith.

The applications of the terms *morti* and *maringa*, in contrast to those of the terminology in the first ascending generation, suggest a rule of bilateral cross-cousin marriage with sister exchange. 182 The rest of my analysis, however, indicates a strong preference for unilateral cross-cousin marriage and the impossibility of sister exchange in Type A contracts. 582 583 The seeming inconsistencies may, of course, reflect a period of uncompleted change in social structure, but this lies outside the province of the present paper, which is concerned with showing how the system operates today.

Terminology in the Second Ascending Generation

601

21 *amini:* mother's father; also MoFaBr, FaMoBr. Affinal application: MoMoHu, FaMaSiHu.

22 *ama:* father's mother; also FaMoSi, MoFaSi. Affinal application: MaFaWi, MoMoBrWi.

884 194 the technique had to be made meaningful to the initiates, the lifesaving qualities of this famine food were explained as health-giving powers. A ceremony accompanied by song and dance was certainly a dramatic and effective means of impressing the initiates in preparation methods. The ritual served another purpose as well: because traveling is so [180] difficult during the rainy season, each household is isolated from the others. The *Kulama* ritual follows this period, and it is natural to expect a reunion to be an occasion to exchange news, settle differences, and tell stories or sing songs that keep traditions alive.

885 MUCH harder to account for is the Tiwi idea of adulthood. That every adult is solely responsible for his own health and wealth, and that success in life depends entirely on personal behavior and industry, are ideals [171] strangely similar to those that underlie the American way of life, despite the great gulf between the aboriginal culture and our own. But it is not at all surprising that the Tiwi 177 have a great sympathy for much of Western civilization. Many hold the same views as the *Kulama* singer quoted earlier in this article who saw his children wearing clothes [181] and shoes and going to school to learn to write, for this is the Tiwi's contemporaneous idea of success in a way of life introduced to them only a few short years ago.

Early in the summer of 1962 I revisited the Tiwi for [114] two weeks. Although I knew that the Tiwi desired schooling and training in European ways of life and would seize any such opportunity afforded them, I was hardly prepared for the tremendous changes that had taken place during the eight years that had elapsed since my first visit.

Three months after the *Kulama* ceremony of 1954, a [871] government school was opened. Now all the Tiwi children go to school, and some who have finished the six-year program in the government school have received subsequent training as teaching or nursing assistants. Some others have had "on-the-job" training in various activities connected with a large-scale forestry project that has been started on Melville Island. In fact, all the able-bodied Tiwi men and women are currently employed, and their tasks bear little or no relation to their old life in the bush.

It is perhaps significant—but to me not at all surprising—that I did not hear a single real complaint from the Tiwi regarding their new manner of living. They seem to like it and are anticipating bigger and better things (in the [224] Western sense) for their children. Hunting has become [868] a week-end diversion and the children receive little or no real instruction in that traditional skill.

178 784 SOME aspects of Tiwi life are slow to die, however. Most of the old taboos, the observance of which was considered necessary in the past in order to insure health and wealth, are still observed, although at least one teen-ager expressed doubt that the taboos had any actual effect on the outcome of one's life. Western medicine and public 197 884 health practices are fast replacing belief in the *Kulama*. During the past eight years only three men have begun the six years of training for *Kulama* initiation, and some of the older men no longer participate in the ceremony. However, as long as even a small number of Tiwi believe in the *Kulama*, the ritual will survive, but I doubt that it will for long.

000 NEAR END of *Kulama* ceremony, performer, although hoarse and tired, must continue to sing until late in the night.
[P. 16, (B)]